

34

Today, as yesterday, disregard of the emancipating possibilities of subjective knowledge ~~which alone prepares the way for self-orientation~~ is enormous. To the fostering of inward cognition, ^{which prepares} ~~preparing~~ for voluntarily-initiated correction, a minimum of attention is accorded by those ^{who preside} ~~presiding~~ over houses where health is to be imparted and restored, in medical centers and in schools, ^{for} ~~because it is~~ only the rare instructor and physician, which is to say, the true teachers, ~~who~~ recognize the indispensability of vital knowledge gleaned from themselves, the only direct way to truly interested rapprochement with others.

In healing, were physicians to develop beyond treating the patient with perfunctory routine, focussing their main interest upon charts, relying upon the findings of instruments which are applied only to surfaces, and seeing in him no more than an organic mechanism, ^{or complex} not a being ~~with~~ emotional and mental breath, there would no longer be the need to ignorantly hide themselves from themselves behind the mummery of professionally dictated masks. It is only the man who really knows himself that can afford to be simple. Being himself, he does not need to live upon ostentatious dignity ^{as} nor does he have to dress morning, noon, and night in a variety of ^{roles} ~~costumes~~ to evoke respect. Despite its stagnancy, he lives and breathes to serve humanity.

Were physicians - as if this service were to be performed for their own good - to work in close collaboration with the patient by arousing and stimulating an eagerness to know; leaving, he would not merely be temporarily rehabilitated but have gained an inkling not only of his physiological state but of his psychological as well which, through good sense, fostered by technical knowledge conveyed through heart-felt kinship, would help him to become ^a physician ^{of suffering knowledge} unto himself.

While the functioning of the subjective life as it bears upon ~~the~~

^{the objectively manifest behavior}

the course of the objective aspect from moment to moment (which simultaneously re-affects the subjective and so on) is frequently acknowledged, the majority of specialists in the fields of theoretic and applied psychology seldom show sufficient skill in acting upon the evidence of that ^{subjective life} which though indivisible from ^{it} objective manifestations, is far removed from their immediate experience, ^{and so they} and so has ^{give it no conscious communion, no} none of the elements of conscious self-interpenetration in ^{their attempts} applied practice. Not being directly conversant but only indoctrinated with tangential theories of subjectivity, they neglect to familiarize themselves with the ~~subjective~~ ways of the conscious or subconscious life though continuing their dealings with psychological problems in human beings. But this only results in fragmental appraisal, together with coarseness of conception and unreliability of method, ~~so characteristic of most approaches to subjective-objective possibility.~~

P763a

Specifically, instead of dealing with inward obstructions through continued and individually appropriate clarification of their meaning, the scant knowledge of the psychologist is often used to evade these meanings on behalf of conclusions derived from masses of clinical statistics and case histories. Thus, one who for some time has tried to free himself from certain obsession-tensions by ignorantly practicing suppression which, instead of eliminating, rather gives rise to more pronounced symptoms of emotional and mental stress may, if he can afford the fee, go to the psychologist, psycho-analyst, or, in many instances, ^{for assertion} the family physician, ^{to be cured} to be cured of his ^{these} derangements. What doctors generally attempt to do is to free him from his affliction without bringing to light the primitive level of thinking and feeling upon which he has heretofore existed. In consequence, the sufferer is somewhat pacified and rested but seldom, if ever, cured as he receives some intellectually pacifying explanation (really in the nature of a

P.764

P. 770

understanding needed to deal with the powerful motivations making for ~~any~~ evasive behavior. Were it otherwise, his profession could not have been divided into so many opposing camps, each trying to grind its own axe the keenest.

P. 771 ✓

Provided we are not taken in by the temporary rapprochements of the warring factions of psychology who come together only for the purpose of ousting those undiploma-ed individuals and groups who would pre-empt for themselves the 'rightful province' of the psychiatrist, it becomes evident that there is nothing in psychology, as presently understood and applied, which would lead its practitioners to rid themselves of the jealousies, egotistic habits, and departmental inertias which are so characteristic of those who have chosen callings occupying an inferior place on our snobbish occupational hierarchy.

not used

That the psychiatrist has succeeded no better than the average in eradicating the motive of self-interest becomes emphatically clear when we consider that in Germany ^{and German} many of this profession have, ~~with fervor~~, ^{with fervor} placed themselves at the disposal of their nation.²

P. 773

This is not to deny that there are no genuinely superior psychologists who, out of clear-seeing volition, have chosen to devote themselves to the eradication of obsessions and complexes, of warped ways of thinking, feeling, and so doing, in their patients. But these exceptional ones inform us that in the successful treatment of mind-obstructions the expenditure of considerable time, together with the

2. "The Nazi army not only has 500 psychologists on its payrolls but engages the services of every psychologist and psychiatrist in Germany in a scientific program to maintain the will to fight in the Nazi army and civilian population and to destroy the will to fight in the enemy." From a letter of Dr. Edward A. Strecker, president of the American Psychiatric Association, in the New York Times of May 21st, 1942.

P. 723
taking of great pains, is required. And this, we are further given to understand, is only possible where there is not too great an esteem for reputation or worship of the moneyed career.

It is perhaps clearer now, that in gauging the quality of another's thought, only he is proficient who has striven to reason impersonally, ~~that is, morally~~, with himself, which reasoning has nothing to do with the ambitious memorization of the technical subject matter of the schools. Though valuable in their place, the facts of psycho-analysis or of carpentry can never be a substitute for intelligence whose function is that of self-orientation by means of the effortful consideration of one's behavior. This attained, we may go further.

Used elsewhere
But the mind that is content with its ignorance of itself, though satisfied with factual accumulations and kaleidoscopic impressions of events, has really dissociated itself from thought, even that degree of it to which we refer as common sense. Though considered by the undiscerning as admirably efficient and even intelligent, that mind has much to learn. And until the ricochetting blows of self-created circumstances compel it to turn its attention to itself, it must remain the pitiful thing that it is or even retrogress.

In the absence of qualified psychologists able "to think and act not a little like minor gods" (which is not to be confused with regarding one's self as such), together with the handicap of time, what then remains for us to do?

When faced with any urgent problem - and which one is not? - the individual has but two alternatives: to face it as best he can, to effortfully study its topography of cause and effect, or else to turn aside. But if it seem at all reasonable that instead of solving problems, evasion rather creates new ones, we may be willing to undertake the

P774

In treating the disabled, tenderness is needed for that will strengthen understanding of physical and mental sufferings and their causes. For nothing is more extraordinary than the promptness of cure - which is more than melioration of an infirmity - when the patient is cared for not as an outside problem but as a part of those charged with his rehabilitation.

P774

To become entrenched behind the palings of intellect is to lose the advantage of broadness of feeling and intuitiveness of insight. In conjunction with each other, we have not guess-pictures but thought-pictures for ~~we~~ ^{of our thinking} arrive ^{thus} at them through development of thought. And ~~where~~ ^{thus} absent or abortively expressed, there cannot be a full impression of men and the complexities of his nature which, through mental or physical traumas, gather momentum and a more disturbingly intense expression.

P775

No little part of the guesswork which now attends the work of the psychiatrist (though it will apply to other divisions of medicine), is due to this overlooked fact; that in bringing back the mentally confused to at least normal self-command of mind, not only must there be great knowledge present but at least an equal capacity for self-effacement so that when attending them, the physician's ego will present the least possible interference and so permit the result of his efforts, whatsoever they ^{are} be, to be most positive on the part of his patients and only inobviously

P. 774

(A¹)

For if a permanent cure of the patient is sought, he will have to be cared for not as an external person and problem but rather as a part of those charged with his rehabilitation.

P. 775

(A²)

It is then needful that all concerned with the patient view his accomplishment as an accomishment in themselves. This they do by putting themselves in the place of the patient though ~~this, to be sure,~~ ^{with but, to be sure, with a healthy} ~~is done with a healthy and not~~ a sick mind. And in this lies the possibility of watching and interpreting with a balanced mind which, ~~of course,~~ the patient has not and therefore cannot succeed in doing for himself. Furthermore, since a balanced mind which gives true sympathy and understanding is not sentimentality, all the staff of a hospital should mentally and morally be highly developed which, to be sure, goes further than the talent of acquiring a front of sympathy embellished with highly specialized information.

In treating those who are ill, above all else tenderness is required in the sense of trying to sympathetically understand their suffering and its causes. ^(A1) But when physician or attendant become entrenched behind the fortifications of intellect, they are apt to lose the advantage of developing ~~broadness~~ ^{these} of feeling and accuracy of subjective insight. ~~These~~ ^{ed} absent or ~~taking an abortive~~ ^{ly} expression, there cannot be an objectively full impression of man and the complexities of his nature which, through mental or physical trauma, gather momentum and a more intense expression.

No little part of the guesswork which now attends the work of the psychiatrist is due to this commonly dismissed fact; that in bringing back the mentally confused to at least normal command of mind there must not only be great knowledge present but an equal capacity for self-effacement ~~so that~~ ^{that} when attending those who require help, the physician's ego will ^{try} present the least possible interference and so permit the results of his efforts, whatsoever they be, to be most positive on the part of his patient and inobviously positive where he is concerned. ^(A2)

What applies to therapeutics will also apply to the means employed in diagnosis. It is possible that our reliance upon the case history, as presently understood and gathered, may in the end prove to be a real misfortune as regards the future of psychiatry. For when deductions depend largely upon interpretations of what a patient or relative says ~~and does~~ ^{and does} whereby we are concerned ~~mostly~~ ^{mostly} with the individual technicality or deviation, our approach to the cause of his condition and related efforts at correction will prove to

P775
inobviously positive where is is himself concerned.

All concerned with the patient should then view his accomplishment as one in and for themselves. This they do by putting themselves in the patient's place though, to be sure, with a healthy, not a sick mind. And in this lies the possibility of watching and interpreting with ~~an~~^a balanced mind which the patient has ~~not~~^{not} and so cannot succeed in doing for himself. ^{below} A balanced mind, one of sympathetic understanding, being ~~not~~^{is} a sentimental mind, ^{no more is a sentiment} all the staff of a hospital should mentally and morally be be more than of average attainment. It is unlikely that when a staff answers to this requirement - and is it really to ask too much? - that a talent for acquiring a front of sympathy embellished with highly specialized information will be confounded with genuine sympathy. Neither can one assume a heart where there is but perfunctory readiness in carrying out one's duties.

P776
P777
What applies to treatment will as well apply to the means employed in diagnosis. Wherefore it is possible that our reliance upon the case history, as presently understood and gathered, may in the end prove to be a real misfortune as regards the future of psychiatry. For when deductions depend largely upon intellectual interpretations of what patient or relative says and does, with main interest in the individual technicality or deviation, our approach to the cause of his condition will prove to be less rewarding than were exhaustive pains taken in the effort to penetrate our own minds. Then a certain conformity and even identity will be found to exist between attendant and attended which makes more completely lucid the information derived from interrogation and observation.

Without doubt, it is this sympathetic rapport which will establish the necessary correspondence of mind which unites physician and patient in one aim. Only where there is this rapport is it of any value to sparingly resort to what the patient says in the knowledge that it is very often said in ignorance of his nature. Conversely, though he might state facts, to the superficial observer — in which category we include the psychiatrist who knows not the basic qualities of his own nature — these lead only to conclusions underpinned by obvious causes which are only deflections of actual ones.

What will compensate for this widespread fault found in every sort of wrong diagnosis, is direct observation of himself by the physician. This is always a more dependable aid than the habit of beginning with information given by patient and relatives. Although such information has its indispensable use, it cannot substitute for the man who can think about and for himself.

Direct observation always fits in with ^{an} organic unity of knowledge which will embrace understanding of general human psychology. This unity, in proportion to its presence, will insist upon connected, clear, and scientific knowledge derived mainly, though other sources are not neglected, from analysis and treatment of one's nature. So where one would acquire a knowledge of the ways of mind in its normal and abnormal condition, the study of events in one's own self offers the most dependable opportunity for learning. For as we have in us the potentialities present in others, ourselves being situated, as it were, on different promontories of the same mountain of mind, we are provided with direct information of and the requisite faculty to learn about human nature. But

P777 be less rewarding than were exhaustive pains taken in the effort to penetrate our own minds. For then a certain conformity and even identity will be found to exist between physician and patient which will make more complete and ^{lucid} ~~luminous~~ the information derived from interrogation and observation. ^{For it is astonishing} ~~Only then~~ ^{approaching} how rapport establishes real interest and real interest the cure.

P778 Only where there is this rapport is it of any value to sparingly resort to what the patient says in the knowledge that it is very often said in ignorance of his nature. Conversely, although he might state facts, for the superficial observer - in which category we include the psychiatrist who knows not the basic temper of his own nature - these lead only to obvious causes which are deflections of real ones.

P779 What will compensate for this widespread fault which is found in every sort of wrong diagnosis is direct observation of himself on the part of the physician which is always a more dependable aid than the habit of beginning with information given by patient and relatives. Although ^{such information} ~~this~~ has its indispensable use, it cannot substitute for the man who can think about and for himself.

P780 Direct observation always fits in with organic unity of knowledge which, when present in the psychologist, coincides with the understanding ^{of} general human psychology. What he observes is incorporated into this body of information which, having an inherent need to grow, insists upon connected, clear, and scientific knowledge. This he derives, among other sources, chiefly from analysis and treatment of himself.

P780a If any one would begin to acquire a happy and harmonious knowledge of the ways of mind in its normal and abnormal condition, the study of one's own self, being nearest to mind, ~~will therefore~~ offer the

P780a most advantageous opportunity for learning. For as we only extensions of others, ^{we} have in ^{us} ourselves their potentialities, ourselves being situated, as it were, on different promontories of the same mountain of mind.

P781 The more we are able to relinquish the ego, the more ^{there is} true and sincere mastery of the knowledge gained from the study of our performances, ^{this knowledge} which, in turn, provides us with a direct and powerful stimulus to learn as much as we can about general human behavior and its psychic antecedents in others.

P782 Man, in his utter want of understanding his nature, simply considers it the ultimate source, repository, and criterion of all good and evil as may have been decreed for him. But that nature, above all chance attributes given it by his present consciousness, testifies — once it is seen ^{with} more clearness of mind which is, as well, feeling — that its purpose is solely for his development. So that not his particular nature should be to his discouragement whenever he finds fault with it, but ^{but that he ignores} in ignoring its purpose.

P783 In this view, ^{man's} our nature, whether good or bad, weak or strong, provides ^{for man} for exercises to be mastered and not for the blind following of its ^{quick} judgments or verdicts. This mastery consists of learning but not of suppression, of experience derived from learning for one's self and not imitation which ^{generally} comes to terms with any problem by adopting some system of popular psychology.

P784 Here a difficult point enters: ~~and it is this:~~ one begins not by correcting the nature but by learning from the exercises ^{as} which its presence and character provides. That is, one begins by correcting not some particular lameness or deficiency ^{of nature} but by correcting one's incorrect understanding of one's nature. And this helps one to set

P.780a

it is only as we are able to relinquish the ego which follows from the resolve to know what it does to us, that governance by reason becomes possible.

P.782

Man, in his utter want of unopinionated understanding of his nature, simply considers it the repository of all good and evil as may have been decreed for him. But that nature, above all chance attributes given it by his misty consciousness, testifies, once it sees with more clearness, that its purpose is solely for his ~~release from~~ the things which trouble and straighten his life. His nature should therefore never be to his discouragement but that he understands not its purpose.

P.783

Whether good or bad, weak or strong, man's nature provides him with exercises to be mastered; not for blind following of the latest clinical mind-map. This mastery will consist of learning but not of suppression, of experience and not imitation which other than by adopting some popular system of belief, has no option in coming to terms with any problem.

P.784

Here enters a point of some subtlety: one begins not by correcting the nature but by learning from the exercises which is character provides. That is: one corrects not some particular lameness or deficiency but prepares for this by correcting the incorrect understanding of one's nature. By doing so, the incoherent interpretation and employment of that nature is set aright.

P.785

For instance, I know that I have a tendency to lie. And I say to myself that I must correct this, ~~from~~ from that time forward making an effort to refrain from lying. But all I succeed in doing by adopting this obvious course which is to oppose one set of contrasting thoughts and feelings with another is to put this tendency out of immediate sight without putting an end to it. However, my procedure,

though inobviously to my apprehension, permits it to take on another expression. And whether it does or does not happen at once, the tendency will sooner or later re-appear and come to my attention in a different form and, perhaps, under a different name. But it will always have the same inherent quality because all I succeeded ~~by~~ so doing was to alter the manner of its appearance without, at the same time, overcoming its author. Though I may presume to have some basic knowledge of this author and cause, the presumption is manifestly inconsistent with my behavior for were there more than fancied knowledge, I could not have consented to giving way to this infirmity at the start.

P. 785

Where there is only a mutilated knowledge of the bases of one's nature, ~~there~~ can be no certainty even of elementary facts. In consequence, one cannot go further than knowledge in miniature whereby events become a bare succession without connection or concatenation. Such knowledge, though it may drive out a trait of one's nature, knows not how to prevent its return under a new guise by dint of its incapacity to perceive any correspondence or affinity. And with its return, we have, ~~another~~ we but perceive it, a proof that nothing in human nature can be forced.

P. 786

To test the sense of the foregoing, all I need do is ask myself how I know I am ~~lying~~. That knowledge comes first to my attention ~~by~~ the unpleasant results or after-affects of certain of my mental processes upon. But here I will usually stop reasoning further about it and, giving way to satisfied judgment, do not bother to question the fact of my lying any further. Whereupon, by an effort of will, I undertake to force my nature by trying to check my fabrications. But though I do try to refrain, I am left quite in ignorance as to the quality of of my

P. 787

P784
aright one's errorful interpretation of and employment of that nature.

For instance, I know that I have a tendency to lie. And I say to myself that I must correct this expression in me by henceforth trying to refrain from lying. But all I succeed in doing by adopting this obvious course is to transpose the method of lying which then takes another expression. ^{I cannot know what I mean} However, ^{obscure to me} its cause remains, because in no way have I sought to find it. And though I may presume to have some basic knowledge of this cause, were it in my power to know it I would not have lied from the start. Which would prove that often the most obvious way achieves the least good and so in the end ^{gives} goes on protracting ~~on~~ difficulties indefinitely.

P785
Where there is no basic knowledge of one's nature, one cannot be certain even of elementary facts. ^{One goes not} Neither does one go further than knowledge in miniature, which though it may drive out a trait of one's nature, permits it to return under a new guise. For neither nature or human nature can be forced.

P786
To test this, ^{the truth of this} all I need do is to ask myself how I know I am lying. That knowledge comes first to my attention by ^{the} the unpleasant results or aftereffects ^{affects} of certain of my mental processes upon me. But here I stop reasoning further about it and giving way to self-judgment, ^{or self-satisfaction} do not bother to question the fact of lying any further. Whereupon I begin by an effort of will, that is, ^{by} the forcing of my nature, to try and check my fabrications. But though I do try to refrain, I am left quite in ignorance as to the quality of the nature of my mind which allows me to perform what we call lying.

P787
This ignorance will, however, prevent me from curing myself of this weak tendency because in ~~ignoring~~ wider range of knowledge pertaining to the quality of my nature, ~~which then leaves me with~~ defective and fragmentary information, I shall never know the cause of my lying which, by its every expression, is trying to be revealed

P788

P 787

mind which allowed me to perform what we identify as lying. However, this ignorance will prevent me from curing myself of this weak tendency because in ignoring a wider range of knowledge pertaining to my nature, I can never know the cause of my lying which, by its every expressions and result, would reveal itself to me.

P 789

The reason for failure, then, is that I'm attempting to do away with this trait without in any way finding out about the subtle propensities of mind which bring it into prominence. But were I instead to concentrate attention upon my thought-trends themselves, I could then track down the indwelling combination of mind forces which have produced this disposition and, in so doing prevent their further evolvment. Again, that I can only do by realizing the subtle ways by which they spring into movement.

P 790

Otherwise, I can only go so far as to believe that I lie through a false sense of protection without going further by asking myself how that false protective sense comes about. But as I find out more and more about my nature, I discover that it is the product of a false way of thinking which can only be corrected through my becoming a very acute observer of the mind itself in which lies the explanation of why and how it does what it does.

P 791

On the other hand, if I begin with the suppression of any undesirable quality, I can never truly correct it for in proportion to the intensity with which it is being imprisoned, I destroy the possibility of fundamental correction and, with it, my full release from its influences. Whereas if I'm watchful as to the thoughts, anxieties of a quality as lying but only as a lead to the full exploration of my mind, I will not only be able to correct premeditated but every sort of unconscious lying which, whether I admit to it or not, has its reactions upon me. So the first and foremost

P. 788 to me.

The reason for failure, then, is that I'm attempting to do away with lying without in any way finding out about the subtle quality of mind which has brought this trait into prominence. But were I instead to concentrate ~~my~~ attention to concentrate ~~my attention~~ upon ^{my} the thought trends themselves, ^I could then track down the indwelling combination of mind-forces which has produced this tendency and, by doing so, prevent their evolvment into more punishings. Again, that I can only do by realizing the subtle ways by which they spring into movement.

P. 789

Otherwise, I can only go so far as to believe that I lie through a false sense of protection ^{which does not protect and} without going further by asking myself how that false sense of protection ^{came} has ~~come~~ about. But as I find out more and more about my nature, I discover that it is the product of a false way of thinking which can only be corrected by ^{my} ~~my~~ becoming a very acute observer of the mind itself in which lies the explanation of why and how it does what it does.

P. 790

On the other hand, if I begin with the suppression of ^{any} ~~any~~ undesirable quality, I can never truly correct it for in proportion to the intensity of this method of imprisonment, I destroy the possibility of fundamental correction and with it my full release from its sway. Whereas if I am watchful as to the thoughts, anxieties, and consequences ^{as soon as I see} of a quality ^{as} lying, I will not only be able to correct every sort of premeditated but unconscious lying which, whether I admit to it or not, has its reactions upon me. For the first and foremost step to be taken in the betterment of our conduct through removing every distortion of mind is to gain true and accurate knowledge of behavior through mind ^{and} ~~and~~ mind through behavior, and both through ^{a more} ~~the more~~ alert consciousness.

P. 791

P791
step to be taken in the betterment of my behavior is to gain accurate knowledge of behavior through mind, mind through behavior, and both through a more alert consciousness.

P792
This simple analogy translates itself into the general good care of mind. For when the workings of mind remain unknown to the individual, every sort of mind-disturbance is invited to take hold of him to become manifest at times of stress. These disturbances can never be cured by the administering of ~~shock~~^{shocks} so long as their propulsions are permitted to remain in the very depths of mind. Because they go uncared-for, these disturbances, together with the susceptibility thereto, ^{undermines, similarly, tendencies of a more nature} re-assert themselves in future environments where other shock treatments of a kind less advertently given than is insulin or metrazol, counteract what good our medical care might have achieved in a person.

P793
Nor is the analogy ^{no other} inapplicable to those who take upon themselves the treatment of others. If their cures are not to be, as in so many instances they are, chance cures, physicians have to learn from the overcoming of their own weaknesses in which action lies the perfection and consummation of their unsuspected strengths. And if all of their actions are commendable, they have already overcome their weaknesses and so are great, indeed, for nothing grows efficient without the overcoming of deficiency.

P794
But if, in any respect, they are wanting in the signs and proprieties of the man ^{gives} without affectation and wholly intent upon healing, this procedure will not only cure but ^{perfectly} be what is greater than cure - prevention. This does not mean that they will wholly prevent suffering but so far as they have succeeded with themselves, they will attempt to rectify the weak understanding of the patient so that he will not have to suffer on his present

(21)

P794

plane of apprehension where he learns little, if anything, from his sufferings.

P795

In a word, a cure means sanitoriness and sanitoriness means cleanliness. A sanitary mind is a clean mind and a clean mind is a mind of care and circumspection as regards whatsoever actions ensue from it. Then sanitary care begins with undistracted attention to every function, not by teaching the use of mental and physical prophylactics as the main safeguard against infection. Such reliance can only cause us to recline in intellectual and moral apathy: thus, the best health calendar is the aware mind.

Our simple analogy translates itself therefore into the general good care of mind. For when the workings of mind remain unknown to the individual, ~~individual~~, every sort of mind disturbance is invited to take hold of him ^{him and particularly} ~~him~~ ^{him} and particularly at times of stress. These disturbances can never be cured by counter-shocks because the tendencies of other, though basically similar weaknesses remains in the very depths of the mind. (A)

It will also apply to those who take upon themselves the treatment of others. If their cures are not to be as in so many instances they are, chance cures, physicians have to learn from the overcoming of their own weaknesses. And if they have none, they have already overcome them and are great indeed, ^{for nothing grows} ~~something grows~~ efficient without the overcoming of deficiency.

But if in any respect he is deficient, this procedure will not only cure but be prevention which is greater cure. This does not mean that we shall entirely prevent suffering but we don't have to suffer on our present plane where we learn little, if anything, from our sufferings.

In sum, a cure means sanitoriness, and sanitoriness means cleanliness. A sanitary mind is a clean mind and a clean mind is a truly intelligent one. Then sanitary care begins with moral attention to every function, not by teaching the use of mental and ^{physical} ~~physical~~ prophylactics as our main safeguard against infection. This means of gaining security can only cause us to recline in moral apathy: thus the best health calendar is the aware mind.